1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

dener takes care not to place one stringer underneath the other, for this would keep sun and rain from the lower vine. 241 244

Once the vines have a firm hold on the stringers, nothing need be done to the garden until the time of harvesting. The gardening group digs the yams with a digging stick. The tubers are then picked up in net bags and carried by the women to the dwelling. [482] [462]

The produce from each section is kept separate so that each member of the gardening group has his or her own yams rather than a lien on a common store. Each person's share is put in a separate bin in the small storehouse, which is built near the dwelling. This storehouse is constructed like a dwelling but has no porch. It is floored with sago spathe to prevent the yams from rotting as a result of contact with the damp earth. The bins are also constructed of sago spathe. 241 244 422 343 251

Although yams form the bulk of the crop, the Kwoma utilize the cleared site to produce other vegetables as well. Taro plants are set out, and tobacco and spinach seeds are broadcast between the yam hills. Unlike yams, these latter seeds may be planted by any person—adolescent or adult. There is a belief, however, that if tobacco seeds are sown by women the leaves will be overmild. In order to take full advantage of the cleared site, the boss gardeners set out banana, plantain, and coconut trees which mature after the yams are harvested, but before the towering hardwoods grow up to shut out the sunlight. 244 249 245

In addition to planting a garden, the Kwoma man sets out numerous useful trees around his dwelling. He sets out betel pepper vines from clippings, plants areca-nut palms from sprouted nuts, and puts in seed of a small tree from whose bark thread is made. The orchard also includes two trees whose leaves are used respectively for the inner and outer wrappings for sago briquettes, a large tree which bears an edible berry-like fruit, another which bears a large oblong red fruit, a bush whose leaves are used as greens in soup, as well as a few banana, pawpaw, and breadfruit trees. As many coconut palms as space will allow are also planted.

Pig hunting is an occupation which a Kwoma male does 000

Cordage manufacture

283 [192] The bark of the nhnisf tree is peeled off in short stripe (one to two feet long). These stripe are beaten on a stone with a wooden beater (an ordinary stick about two inches in diameter and a foot long). This breaks and loosens the outer shell of the bark and leaves the fibrous inner bark. It is then put in the sun to dry for a few hours. Next it is separated into small fluffy tufts. The tuft is rolled downward on the thigh with the palm of the hand. Another is similarly prepared and the two are rolled down the thigh separately but with the same motion of the hand. The hand is then brought back and the two are rolled together in the opposite direction. During this last movement the hand is twisted so that the index finger rather than the palm effects the twining. Two tufted ends are left over to which new tufted pieces are added and the process is continued.

Twine dyeing

386 814 Twine is dyed by fastening one end of the twine to the big toe and rubbing a raw berry held between thumb and finger back and forth over it. The berried used for dye are from two trees, hísísífí and nowí, the former producing a dark blue color and the latter an orange red. Men plant [245] the nowí trees near their houses by inserting the fruit in the ground with [177] a digging stick. The Germans brought the seeds of this to Ambunti and it [178] was brought to the Hongwam through Yamboa. (Yamboa is a river tribe). Before this the red dyeing was done with red clay.

286 386 The net bags worn by women and used for carrying are made from twines dyed red and blue, as well as from natural colored twines.

Sago Plots

245 423 Sago plots are owned either individually or by brothers or other close relatives in undivided shares. These plots are scattered widely without reference to nearness to the sib, except that there is usually one plot [428] at some point near the house in case of a sudden shortage. These plots are inherited patrilineally by the son or older brother's son.

The division of the plots depends on the exigencies of the situation. If two brothers quarrel about the sago in an undivided section, their father or some older man whose decision they respect will divide the [476] plot. On the other hand, if two people are friends or close relatives, and their plots are adjoining, they may combine plots and work them together.

Nar and Gwiyap together work about a half dozen plots. Their grandfathers and fathers owned them in common--their grandfathers marked them out.

Other vegetables

244 [A2] Mbirska, native spinach, is planted in between the yam hills. The seeds are simply broadcast on top of the ground. This is done just after the yams are planted. When the yams are ready to be taken out, all the spinach which has not already been gathered and eaten is pulled up, wrapped in a palm spathe, and stored in the house. The seed pods on these are now ripe. They dry in the house. When a new garden is planted, the dried stalks are taken to the field and shaken over the ground, and those seeds which have shelled into the palm spathe are broadcast by hand. The rain washes the seeds into the ground.

[192] Waru, is a variety of pumpkin which was(recently) introduced; it is planted by broadcasting the seeds on top of the ground. Meron , a watermelon, is similarly planted.

245 192 252 [462] Bananas are planted by either men or women; the suckers are transplanted. There are several varieties grown: mbwiya, eaten raw or cooked; ngayamwa, eaten raw or cooked; fayambiyaf, eaten cooked only; wasifi, eaten raw or cooked; afojokwa, eaten cooked only; yayofa, eaten raw or cooked; ngarafaya, eaten raw or cooked.

249 [245] Betel nut, kwasa, and coconut are planted by either men or women. Betel peper , kwasa , is planted by both men and women near the house. Buds of the vine are clipped and inserted in the ground. The hole is made by a digging stick or dibble.

Sago-- preparation for cooking

245 The trunk of a sago palm is cut shoulder high. The wedge is taken
[462] out in the direction toward which it is wished the tree to fall. Both men and women cut the trees.

The felled log is then cut into sections, and the outer surface (xylem) is peeled back. A section ten feet long is enough to provide a day's work and about a three day's supply of sago.

252 A woman sits on the peeled bark and chops the log between her feet
[462] with a special adze-like tool with a blunt hardwood celt in such a way that a half inch section of pith is scraped off and crushed with each blow. This crushed pith is then piled onto the upper end of the washing trough (see figure
[462] below). The man helping pulls the pith down the trough until it is filled except for a space about two feet long from the strainer. Three or four dippers of water are then poured into the trough above the pith.

The pith is pulled up the trough, a double handful at a time, allowing the water to run down the trough and to be absorbed by the pith. If the water were first added at the bottom, near the strainer, it would run through without being absorbed into the pith.

The water-saturated pith is then pulled down by the handful and squeezed like a sponge. The handful of dry pith is then put back at the top of the trough, a new handful squeezed, put at the top, etc., until all has been squeezed. The strainer is then shaken back and forth and rubbed with the hand to force the water and sediment through it. The remaining pith is drawn back. Water is added again to the remaining pith, the squeezing repeated, the pith strained, and any remaining pith thrown out onto the ground.

The water and sediment run into the decanter which is placed so that the farther end is slightly lower than the nearer end. When the water begins to run over, a non-splasher is put into the trough about one third